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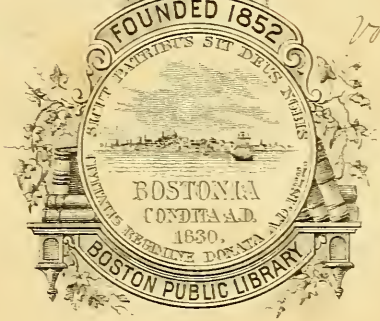

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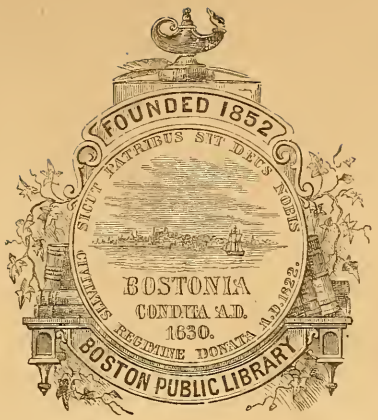

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MEMORANDA.

A

SERMON,

PREACHED AT THE

DEDICATION

OF THE

New South Meeting House,

IN

SALEM,

JANUARY 1, 1805.

BY DANIEL HOPKINS, A. M.
PASTOR OF THE THIRD CHURCH IN SALEM.

SALEM:
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1805.

ADVERTISEMENT.

As the Preacher has not been in the habit of writing his Sermons previous to their being delivered, it is probable ſome ideas, in this publication, may have eſcaped his recollection. For ſuch deficiency this is the Author's apology to the candid hearer.

A

SERMON.

EZRA VI. 16.

AND THE CHILDREN OF ISRAEL, THE PRIESTS, AND THE LEVITES, KEPT THE DEDICATION OF THIS HOUSE OF GOD WITH JOY.

THE writings of Ezra furniſh us with an account, a very intereſting hiſtory, of the return, the joyful return, of the children of Iſrael from the Babyloniſh captivity; the *reparation* of their ancient city, the *re-erection* of their once magnificent temple, the *reſtoration* of their religious inſtitutions, and the eſtabliſhment of national tranquillity.

As a people they *once* were the moſt proſperous, bleſſed and happy that could then have been found upon the terraqueous globe. This is verified by the appeal of their Great, their Munificent Benefactor, who ſaid, *What could have been done more to my people, that I have not done!* Such were their civil, their political and their religious privileges, that we hear one with admiration exclaiming, *Who is like unto thee, O people, ſaved of the Lord!*

THUS

THUS favoured with the divine preſence, the divine influence, and the diſplays of the mercy of the Lord, they were ranked among the diſtinguiſhed favourites of Heaven.

JERUSALEM, their capital, was celebrated for its ſtrength, its elegance, and its beauty. *Beautiful for ſituation, the joy of the whole earth, is Mount Zion, the city of the Great King.*

THERE, upon an eminence lofty and commanding, ſtood the ſacred temple; that houſe of the Great JEHOVAH; the peculiar reſidence of the Eternal God; *whither the tribes went up, the tribes of the Lord, to give thanks unto the name of the Lord.*

BUT the ſcene was *changed*, and melancholy was the reverſe!

THEIR city, their renowned metropolis, was deſtroyed by a rapacious, an inſulting foe: their temple, demoliſhed by the rude hand of contemptuous impiety, became a pile of promiſcuous rubbiſh; and the *thouſands* of *Iſrael* were led captive, by the victorious army of Nebuchadnezzar, into the far diſtant land of Aſſyria.

LONG and diſtreſſing was their captivity. *Long*, for we are informed by the Prophet, that they *ſerved the King of Babylon ſeventy years: diſtreſſing*, their reſidence being among thoſe idolatrous heathen, who contemned their religion, and blaſphemed their God.

God. Depreſſed by reiterated trials, deſpairing of liberation from their preſent degraded and mournful ſituation; upon Euphrates's banks they weeping ſat, and their uſeleſs, ſilent harps on oziers, on willows, hung!

But the God of Abraham had mercies, a profuſion of bleſſings, temporal and ſpiritual, in reſerve for thoſe tribes of Iſrael. His wiſdom deviſed, and his benevolence opened a way for their return, their ſafe, their triumphant return to the land of Judea.

With joy inexpreſſible they heard decree ſucceeding decree, from Cyrus, Darius, and Artaxerxes, proud Chaldea's enthroned monarchs, deſigned to aid them in the execution of their noble, their benevolent plan.

Not inſenſible of the intervention of Heaven in their marvellous deliverance, they eye the leading hand of Divine Providence in the whole concatenation of events, which had replaced them in a land of civil and religious liberty; they aſcribe all the glory to the Lord, and ſay, *The good hand of God has been upon us.* Yes, ſuch diſplays of divine interpoſition filled the pious hearts of thoſe devout Jews with grateful effuſions of praiſe to the Great Ruler of Nations; and they expreſs their ſenſe of the mercies which they had received, in that impreſſive ſtyle, which is peculiar to the book of God: *When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled*

led with laughter, and our tongue with ſinging. The Lord had done great things for us, whereof we were glad.

And now behold thoſe aſtoniſhed ſpectators of the wide-ſpreading devaſtation of their ancient glory! On Mount Moriah's lofty height they ſpeechleſs ſtand, and with amazement ſurvey the ſcattered remains of that temple, by Jehovah's direction built, and devoted to the Great I Am.

But men like thoſe, engaged in the cauſe of God, whoſe hearts are warmed with holy zeal, are prepared to encounter difficulties, and, confiding in the power, the wiſdom and promiſe of the Lord, to exert themſelves in carrying into effect the purpoſes of him, who is the Supreme Diſpoſer of all thoſe events which take place in his boundleſs empire.

Soon therefore we hear them ſaying to each other, *Let us ariſe and build* a houſe to the honour, and for the worſhip, of the Lord our God.

We might expect, when the foundation of that ſacred dome ſhould be laid, great would be the joy. It was realized upon the agreeable occaſion. *When the builders laid the foundation of the temple of the Lord, they ſet the prieſts in their apparel with trumpets, and the Levites with cymbals, to praiſe the Lord. And they ſang together, in praiſing and giving thanks unto the Lord. And all the people ſhouted with a great ſhout,*

ſhout, when they praiſed the Lord, becauſe the foundation of the houſe of the Lord was laid.

THE plan was well, *judiciouſly* concerted; the expenſe was great; the exertions vigorous; the ſacrifices made by individuals, many; and the noble acts of benevolence were *numerous*, were *ſplendid*. The workmen employed in the important buſineſs were men of ſkill, of fidelity, and perſeverance. Thus, by harmony in counſel, union and energy in execution, attended with the peculiar ſmiles of Heaven, the laudable object was accompliſhed; the ſpacious, the ſuperb edifice completed, and crowded with worſhippers. The *high praiſes of the Lord* filled the new temple.

SUCH public manifeſtations of divine benevolence called for public acknowledgement of divine goodneſs. By the advice therefore of the heads of their tribes, and the explicit deſire of the people, a day was appropriated for the *Dedication* of the newly erected fabric.

WHO were preſent on the occaſion, and the joy which pervaded that great, that vaſt aſſembly, you may learn by again reading my text. *And the children of Iſrael, the prieſts and the Levites, kept the Dedication of this houſe of God with joy.*

I. MANY, a vaſt concourſe, attended the ſolemnities of the day.

EZRA

EZRA informs us, that more than fifty thouſand had, at this time, returned to Jeruſalem. All felt themſelves intereſted. All, therefore, male and female, from Dan to Beerſheba, came to the conſecration. Not like Nebuchadnezzar's deluded thouſands, from his hundred and twenty and ſeven provinces, by royal decree aſſembled on Dura's wide-extended plain, to worſhip a *golden god;* but to pay divine honour to him *who ſits upon his throne high and lifted up, and whoſe train fills the temple.*

II. THE manner in which the public ſervices were performed was highly pleaſing. It was with joy.

THE nature of that joy we learn from its origin, its heavenly ſource. *The Lord made them joyful.* A *joy* occaſioned by a lively ſenſe, not only of the greatneſs of that God, *whom the heaven, and the heaven of heavens, cannot contain,* but of his infinite condeſcenſion in dwelling in a houſe built by hands. The pious mind expanded, holy affections ſoared, and the devout ſoul almoſt forſook the abode of mortals, and mingled with thoſe heavenly inhabitants who fill the celeſtial temple with their ceaſeleſs hallelujahs.

BUT why was their joy ſo great on ſuch an occaſion?

THEY rejoiced, I preſume, that they had been diſpoſed to begin and proſecute ſo great a work; that they had progreſſed in the buſineſs with ſuch harmony;

harmony; and that their efforts had been attended with ſuch uncommon ſucceſs; that ſuch an opportunity preſented, by the improvement of which they might manifeſt their regard for the honour, the glory, of the Moſt High God; to throw in their mite to promote the cauſe of truth, the intereſt of true religion; and that they ſhould be ſo *honoured*, ſo *privileged*, as to own a ſeat in that *palace built for God.* They expected *there* to receive much inſtruction, divine entertainment, and ſweet conſolation; to meet, frequently to meet the devout worſhippers of the Lord, and to unite with the children of Zion in the devout exerciſes of prayer and praiſe, while ſhowers of grace, in copious effuſions, ſhould deſcend from the fountain of divine influence. Here they hoped to ſee ſinners too *crowding the temple gates;* and that, in ages yet to come, it might be ſaid of thouſands, they were *born, ſpiritually born there.*

The joy too was not a little augumented by the appearing of the prophet Haggai, when ſome of the fathers did not unite ſo cordially in the general expreſſions of gratitude. With an audible voice, in the name of the Lord, he addreſſed the aſſembly, and ſaid, *The glory of this latter houſe ſhall be greater than that of the former, ſaith the Lord of Hoſts; and in this place will I give peace, ſaith the Lord.*

But methinks I behold thoſe venerable fathers in Iſrael, looking round the new building, ſurpriſed

by ſuch a prophetic declaration, and, in the language of incredulity, ſaying, Where is the *ark* of the covenant, with its ſacred contents! Where the *Shechinah*, the divine preſence, appearing in a viſible cloud, over the mercy-ſeat! Where the *Urim* and *Thummim*, by which God made known his will to our predeceſſors! Where that *holy fire* which came down from heaven at the conſecration of king Solomon's temple!

To remove ſuch impreſſions, and anſwer thoſe queſtions, the prophet proceeds in the delivery of his conſoling meſſage: *The* DESIRE *of all Nations ſhall come; and I will fill this houſe with glory, ſaith the Lord of Hoſts.* The Son of God, the Divine Redeemer, the Great Meſſiah, ſhall in perſon viſit *this* houſe. *Here* his voice ſhall be heard as a preacher of his everlaſting Goſpel. *Here* his power ſhall be diſplayed in thoſe miracles, which will aſtoniſh men and angels. *Here* the Jewiſh babes will hymn his praiſe, and ſing, *Hoſanna to the Son of David; bleſſed is he that cometh in the name of the Lord; hoſanna in the higheſt.* *Here* that ſpiritual temple ſhall ariſe, adorned with holy beauty, and filled with holy worſhippers, who *with ſhouting ſhall cry,* GRACE, GRACE, *unto it.*

SUCH a meſſage, at a time like that, ſent from the court of Heaven, delivered in a feeling, animated manner, muſt fill the heart of every devout Iſraelite with joy inexpreſſible.

A JOYFUL

A JOYFUL dedication! Appropriate odes, pſalms, hymns, and ſpiritual ſongs, by the *ſweet* muſicians of Iſrael, were ſung; the benediction pronounced, *The Lord bleſs thee, and keep thee: The Lord make his face to ſhine upon thee, and be gracious unto thee: The Lord lift up his countenance upon thee, and give thee peace;* the congregation, with grateful hearts, retire.

By theſe introductory remarks we may, my brethren, realize the propriety of our appearing this day *here* before the Lord.

Should the inquiry be made, Why this flocking from every quarter, and in every direction! Why is this ſpacious houſe thus *crowded* with ſuch a *reſpectable* aſſembly! Why are the *prieſts*, the miniſters of Jeſus, here, whoſe office it is to aid the ſolemnities of public worſhip! Why *thoſe* elevated ſeats, filled with *ſinging men and ſinging women!* Why theſe ſolemn prayers, this ſermon, theſe odes, theſe hymns, theſe hallelujahs! And why thoſe ſpeaking ſmiles on every approving countenance?

The anſwer to ſuch a queriſt is, This ſociety, having been long ſenſible that their *old meeting-houſe* was not only too ſmall to accomodate thoſe who wiſhed there to enjoy a ſeat, and was in a ſtate of irreparable decay, have erected this commodious building, that they may in a more convenient and more *profitable* manner attend the public worſhip of the Great Redeemer: and, having ſo far accompliſh-

ed

ed their commendable, their laudable object, they have appropriated this day to the ſolemn purpoſe of *dedicating* it to the honour, the ſervice and glory of the Great JEHOVAH.

THIS day then this new, this *elegant* edifice takes the name, the moſt dignified appellation, *of the houſe of God.* Yes, it takes rank among thoſe temples, which through the chriſtian world, by the Redeemer's friends, are conſecrated to the worſhip of the *Holy One of Iſrael.*

THIS, then, our hearts, our countenances and our deportment pronounce *a joyful day.* And what greatly increaſes our felicity is, the conſideration, that we not only here begin the public ſervices of our God, but that we open thoſe doors upon this auſpicious morn, even the morning of a *New Year's Day.*

INDEED, a very natural and *ſerious* reflection ſeems, for a moment, to arreſt our attention, and abſorb our minds, occaſioned by a reviſion of the laſt expiring year; the important tranſactions of which, as they relate to us as *moral agents*, are all ſealed up in the volumes of heaven, not to be diſcloſed until the great deciſive day!

THUS the wheels of time their rapid courſes keep; and, as they roll, convey us mortals from this region of death, to the *joys*, or *ſorrows*, of eternity!

NOR,

Nor, amidſt the agreeable ſcenes which are now opening around us, can we ſuppreſs the heart-affecting ſenſations, which are the effect of our expectation *ſoon* to bid a final adieu to our *now old*, but once agreeable, houſe of divine worſhip!

Can we, my friends, *can* we forget thoſe more than *thirty years there* ſpent in the moſt delightful, moſt profitable employment! Thoſe ſabbaths, thoſe holy days—thoſe goſpel ſermons, ſolemn as eternity—thoſe ſeaſons of ſweet communion at the table of the Lord—thoſe prayers, aſcending, from pious ſouls, through Jeſus Chriſt, to him who ſits upon the mercy ſeat—thoſe ſongs, which inſpired your hearts with holy love—thoſe additions, from year to year, to this church, of *ſuch as ſhall be ſaved*—thoſe calls, thoſe alarming warnings, thoſe gracious invitations, which repeatedly ſounded in the ears of ſinners; calculated to arouſe them from their criminal ſtupidity, to call up their attention to the eternal concerns of their periſhing ſouls, and to impreſs their minds with a realizing ſenſe of the infinite importance of their being intereſted, *immediately* intereſted in the *atonement*, the *righteouſneſs*, of the Son of God!

No, my friends, ſo long as we ſhall poſſeſs the power of recollection, ſo long will a grateful remembrance of thoſe precious ſeaſons be indelibly imprinted on our hearts.

Yea,

YEA, may we not adopt the language of thoſe captive Jews, who could not forget their antient, religious privileges—*If we forget thee, O Jeruſalem, let our right hand forget her cunning. If we do not remember thee, let our tongue cleave to the roof of our mouth?*

BUT why do we *keep this Dedication with joy?*

IT is matter of rejoicing that this people were diſpoſed to *ariſe and build this houſe of God;* that ſuch noble efforts, ſuch unremitting exertions, have been diſplayed; ſuch ſacrifices have been made by individuals; that benevolence has opened her liberal hand to aid the great, the *laudable* deſign; that this ſpacious, this ſuperb edifice has been ſo *ſoon* erected, and ſo far completed.

SOLOMON's temple, we are informed, was ſeven years in building. And the Jews, ſpeaking of the ſecond temple, ſaid to Jeſus, *Forty and ſix years was this temple in building.*

SURELY, my brethren, you have ſucceeded beyond the moſt ſanguine expectations: you will, with grateful emotions of heart, acknowledge *the good hand of God upon you,* and that, *except the Lord build the houſe, they labour in vain that build it.*

PAUSE, my friends, pauſe a moment, and with wonder ſurvey the vaſt variety of materials, from diſtant regions brought, by the hand of the ingenious artificer thus formed into beauteous order and ſtriking ſymmetry!

AND

And it is matter of joy indeed, that, in the erection of so large a building, the many workmen employed have received no essential injury. No, and let the praise be given to the Great Preserver of men, they are all *safe and sound.*

It is also an *agreeable* consideration, that in building this new house we have the *approbation* of our fellow citizens. They have frequently expressed a degree of surprise that we have not, long since, accomplished a business which had been for years in contemplation. Their presence also with us this day, their uniting with this numerous audience in the religious solemnities, and the approving smiles on every countenance, are so many pleasing declarations, that the language of their hearts is, *Peace be within thy walls, and prosperity within thy palaces. For our brethren and companions' sakes, we will say, Peace be within thee.*

Nor can the preacher omit the *joyful* consideration, that this house was begun, has been progressing, and is so far completed, with uncommon union and harmony among all concerned in the complicated and arduous undertaking.

May we not hope that religion, which is *righteousness and peace, and joy in the Holy Ghost*, has been the most influential motive in originating, prosecuting, and in completing, this so desirable an object?

THE children of Zion muſt be glad, and rejoice in the opportunity which has been preſented, to expreſs their attention to, and concern for, the cauſe of truth, the intereſt of the Redeemer's kingdom, the edification of the dear followers of the Lamb, the ſalvation of periſhing ſinners, and the glory of the Great Jehovah.

AND now they enjoy the conſoling proſpect, that the *pure*, the precious truths of the goſpel will here be preached with power, and divine effect. Yea, it is their hope that *this houſe* will never be perverted to the vile purpoſes of diſſeminating thoſe errors which tend to *drown* the ſouls of men in eternal *perdition;* but that thouſands will within theſe walls not only hear, but *know, the joyful ſound.*

WHEN the foundation of this houſe was laid, you recollect, my brethren, we aſſembled upon *yonder* floor, and ſang together the praiſes of the Lord; the circumambient air echoed and re-echoed our ſolemn ſongs; and we, I truſt, by prayer *devoutly* implored the divine benediction upon the *work of our hands.* And, behold, here you are upon this *joyful* day, to receive the rich reward of your noble, your generous, your beneficent, your perſevering exertions.

SHALL we not adopt the language of the *ſweet Singer of Iſrael*, and ſay, *Make a joyful noiſe unto the Lord: Serve the Lord with gladneſs; come before his preſence*

preſence with ſinging: Enter into his gates with thanksgiving, and into his courts with praiſe. Be thankful unto him, and bleſs his name?

But, while we are exerciſing a becoming joy, upon this memorable day, let us not forget that ſome of our dear connections, who intereſted themſelves in the welfare of this church and ſociety, and who rejoiced greatly when the plan of this building was preſented unto them; and ardently wiſhed to ſee the completion of the pious deſign; yes, remember, that their eyes have not beheld what ours have ſeen this day. No! Death, the enemy of man, has aſſigned them a place in the dark abode of mortality. But happier, beyond expreſſion happier, we truſt, they are in that *houſe not made with hands, eternal in the heavens*, where they have joined the aſſembly of the redeemed, who have arrived to glory. And while we, with our feeble voices, are attempting the praiſes of the Lord, they are uniting with angelic hoſts, and in heavenly melody *ſinging the ſong of Moſes and the Lamb.*

These are reaſons which cauſe our hearts to rejoice on this auſpicious morn.

But *remember*, my *hearers*, *remember* it is not enough that you rear temples, lofty and ſpacious, and dedicate them to Zion's King, but your hearts muſt glow with holy love to that God whom you profeſſedly worſhip; and to glorify him muſt be your great, your *ſupreme* object.

It is not ſufficient that you come to this houſe, from ſabbath to ſabbath, and viſibly unite with *Emmanuel*'s friends in the ſolemnities of the ſanctuary; but, would you render to the Lord an acceptable ſervice, you *muſt worſhip him in ſpirit and in truth.*

It will not avail you, in that day when you muſt ſtand before the Son of Man, to ſay, *We have eaten and drunk in thy preſence, and thou haſt taught in our ſtreets;* "we went to the houſe of God repeatedly, we heard the word preached attentively, and retired to our habitations ſoberly;" for Jeſus has ſaid, *Not every one that ſaith, Lord, Lord, ſhall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven.*

Realize this, when you enter yonder doors, that, though you appear to unite with Chriſtians, thoſe who have *taſted that the Lord is gracious*, yet, if you have not *the Spirit of Chriſt, you are none of his.*

And let this ſink deep into your minds when you ſing the ſongs of Zion; *that* delightful part of ſocial worſhip muſt be performed *with grace in your heart*, or you will not make *melody unto the Lord.*—

Amidst the *joy* of the day, let us not forget that this is not the place of our permanent reſidence! No, we muſt bid adieu to this region of mortality, and find ourſelves among the inhabitants of eternity! Theſe *places that know us now, ſhall know us no more!*

This

This desk must soon be relinquished by him who is now addressing this attentive, this solemn assembly! Those pews, those aisles, filled, *crowded* with listening males and females, must be emptied of their present occupants! Those seats, appropriated to our musicians, from which the unison of voices delights and charms the worshippers of God, must be vacated by those who this day have added much to the joy of our Dedication. *Thus one generation passeth away, and another cometh!*—

But our successors, our dear children, shall have our benediction. Long may this house be the resort of thousands, who shall with holy joy hear the voice of him, *who is full of grace and truth*, who came to our revolted world, *to seek and to save them who are lost*. May Jesus, the saviour of sinners, by his Divine Spirit visit this his temple, and fill it with glory. May the *Desire of all nations* so come with his convincing, his converting, his comforting influence, that this may be *none other but the house of God, and the gate of heaven*. Here may the rising generation, influenced by the love of Jesus, sing *hosannas to the Son of David*.

May this church flourish in numbers, and be *increased with the increase of God*. And may we be *that people whose God is the Lord*.——

To close the public services of this Dedication, permit the preacher to give vent to the tender feelings

ings of his heart, not a little affected by your preſence, your attention, the good order, the harmony, which have pervaded this great aſſembly, and the deſign of this joyful day, by the following benediction:

To the United States of America——To the churches of our Lord Jeſus in every part of the Chriſtian world——To my brethren, of every denomination, employed by the Great Redeemer to preach the everlaſting goſpel——To this great and flouriſhing town——To this church, and ſociety, to whom my affections are ſo ardently attached, and whoſe eternal intereſt lies with ſuch weight upon my heart——To each perſon, in this numerous *aſſembly*, *male* and *female*, old and young; I devoutly wiſh a happy, very happy, and in a temporal, *ſpiritual* ſenſe, a *moſt happy* NEW YEAR.

AMEN.

THE FOLLOWING

ODES, HYMNS & DOXOLOGIES,

Set to muſic by Mr. Holyoke, were ſung on the occaſion.

ODE, by Rev. Samuel Haven, D.D.

WELCOME, ye friends of ſacred ſong;
Devote with us your heart and tongue
To raiſe melodious praiſe to him,
Whom ſeraphs praiſe, and cherubim.

To us how dear! they ſang his birth;
We'll ſing his riſing from the earth:
Enthron'd at God's right hand he reigns;
Praiſe him in evangelic ſtrains.

For us he liv'd, he dy'd for us,
To reſcue from the dreadful curſe
Our ſins incurr'd, and ſave from hell
A ruin'd race, with God to dwell.

Here let his name be ever ſung,
In ſweeteſt notes, with heart and tongue;
We'll glory in his croſs, and raiſe
To his high throne our humble praiſe.

Peace be within theſe walls new form'd,
With harmony and love adorn'd;
Here, Prince of Peace, erect thy throne,
And ſhed thy ſacred influence down.

Ye firſt born ſons of early day,
Join your high notes, his love diſplay,
And, while you fly from pole to pole,
And other ſyſtems round you roll,

You'll aid his praiſe, till all at laſt,
When ages yet unborn are paſt,
Centre in one, in one great throng,
In perfect uniſon their ſong.

Angels and men their voice ſhall raiſe,
In ſweeteſt concert, to his praiſe;
The great Meſſiah then will ſhine,
Array'd in beauties all divine.

HYMN, by Merrick.

THE joyful morn, my God, is come,
That calls me to thy honour'd dome,
Thy presence to adore :
My feet the summons shall attend,
With willing steps thy courts ascend,
And tread the hallow'd floor.

Be peace implor'd by each on thee,
O Zion, while with bending knee
To Jacob's God we pray :
How blest, who calls himself thy friend !
Success his labours shall attend,
And safety guard his way.

Thou seat of friends and brethren, hail !
How can my tongue, O Zion, fail,
To bless thy lov'd abode ?
How cease the zeal that in me glows,
Thy good to seek, whose walls enclose
The mansions of my God ?

HYMN, by Doddridge.

AND will the Great, Eternal God
On earth establish his abode ?
And will he from his radiant throne
Avow our temples as his own ?

We bring the tribute of our praise,
And sing that condescending grace,
Which to our notes will lend an ear,
And calls us sinful mortals near.

These walls we to thine honour raise ;
Long may they echo to thy praise ;
And thou, descending, fill the place
With choicest tokens of thy grace.

Here let the Great Redeemer reign,
With all the graces of his train ;
While pow'r divine his word attends,
To conquer foes, and cheer his friends.

And in the great decisive day,
When God the nations shall survey,
May it before the world appear,
Thousands were born to glory here.

HYMN, by WATTS.

GREAT is the Lord our God,
And let his praiſe be great;
He makes the church his bleſt abode,
His moſt delightful ſeat.

Theſe temples of his grace,
How beautiful they ſtand!
The honours of our native place,
And glory of our land.

Let ſtrangers walk around
The city where we dwell,
Compaſs and view the holy ground,
And mark the building well;

The order of thy houſe,
The worſhip of thy court,
The cheerful ſongs, the ſolemn vows,
And make a fair report.

How decent and how wiſe!
How glorious to behold!
Beyond the pomp that charms the eyes,
And rites adorn'd with gold!

The God, we worſhip now,
Will guide us till we die,
Will be our God while here below,
Our God above the ſky.

Doxology.

PRAISE God, from whom all bleſſings flow;
Praiſe him, all creatures here below;
Praiſe him above, angelic hoſt,
Praiſe Father, Son, and Holy Ghoſt.

ODE, by Mr. LOVETT.

WITH joyful hearts and tuneful ſongs
Let us approach the mighty Lord,
Proclaim his honours with our tongues,
And ſound his wondrous truth abroad.

His glorious name, on golden lyres,
Strike all the tuneful choirs above,
And nature's boundleſs realm conſpires
To celebrate his matchleſs love.

The heav'n of heav'ns is his bright throne,
And cherubs wait his will to know,
Yet, for the merits of his Son,
He viſits ſinners here below.

In temples, ſacred to his name,
His ſaints aſſemble round his board,
Raiſe their hoſannas to the Lamb,
And taſte the ſupper of the Lord.

To thee, O God, this joyful day,
We dedicate this houſe of pray'r;
Here would we meet to praiſe and pray,
And learn how ſweet thy dwellings are.

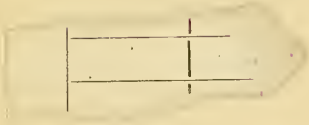
Great King of ſaints, thou *Triune God*,
Bow the high heav'ns, and lend thine ear;
O make this houſe thy fix'd abode,
And let the heav'nly Dove reſt here.

Within theſe walls may Jeſus' charms
Allure ten thouſand ſouls to love,
And all, ſupported by his arms,
Shine bright in realms of bliſs above.

There ſaints, of ev'ry tribe and tongue,
Shall join the armies of the Lamb,
Hymn Hallelujahs to the Son,
The Spirit, and the great I AM.

There ſongs ſeraphic ſhall they raiſe,
And Gabriel's lyre the notes reſound;
Heav'n's joyful choir ſhall join the praiſe,
And world to world repeat the ſound.

Doxology.

TO Father, Son, and Holy Ghoſt,
Be endleſs praiſe and glory giv'n,
By all the high angelic hoſt,
By all on earth, and all in heav'n.
Hallelujah, Amen.

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